

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

No. 33, Vol. XLV.

Monday, August 13, 1883.

Price One Penny.

BAPTISM FOR THE DEAD.

AN enquirer asks the *Christian Union*: "Can you give me any light on the reference in 1 Cor. xv, 29, to being "baptized for the dead?"

To which the answer is given that

"Scholars differ; some suppose that it refers to the heathen offering themselves in baptism on account of the triumphant deaths, which they had seen, of unbelievers. The phrase then would read, 'What shall they do which are baptized *because* of the dead?' Others suppose that it is a reference to a custom which certainly existed at a very early age in the church, of baptizing the living in lieu of the dead."

How much "light" is there in this reply? Just about as much as is usually shed by modern "divines" upon any subject of theological discussion. They can tell what scholars think, and give the drift of learned opinions, but have nothing to offer which will satisfy the mind eager after knowledge. How much better off is the inquirer who propounded the above question since he has received the reply? He is treated to a sophistical rendering of the text to further puzzle him as to its true meaning, and give him a chance, if he desires, like many orthodox preachers, to wiggle out of the plain and simple conclusion to which that Scripture leads, but which is contrary to the teachings of all the sects.

There is one valuable admission in the response, that is the acknowledgment of the fact that in the early Christian Church a "custom" certainly existed "of baptizing the living for the dead." This is qualified, though, by an after expression to the effect that

"Paul's reference does not involve any commendation of this custom."

This usage of the Church "at a very early age" which is here denominated a "custom," is of too much importance to be dismissed with such a title. The Apostles of Jesus Christ were not commissioned to go to all the world and establish "customs," but to preach the Gospel, baptize believers in the

way appointed and shown forth in the pattern set by the Savior Himself, and to teach all things whatsoever He had commanded them. Jesus did not presume to teach any doctrine of His own, but only set forth those things which He had received of the Father. He did not come to dally with customs, and the Comforter which came to the disciples in His stead was to guide them into "all truth."

The ordinances of the Gospel taught by Christ and His Apostles were none of them mere customs, but essential observances established in the Church under divine commandment. They were not to be neglected or changed or discontinued. They were not to be left to the option or opinions of men, but were given for fixed purposes and to be administered according to specified instructions.

Baptism for the dead, alluded to by the Apostle Paul, as a support to his argument in favor of the resurrection of the body, was an ordinance in the early Christian Church. The *Christian Union* admits as much. Now is it not likely that the doctrine and ordinances of the Gospel as revealed by Jesus Christ were more apt to be correctly taught and attended to then than at a subsequent time, after errors had crept in and the people had turned away their ears from the truth and were turned unto fables, and had "heaped unto themselves teachers having itching ears?"

If baptism for the dead was correct then, it is correct now. But who in the whole "Christian" world knows anything about it to-day? The popular preachers of all the sects repudiate the doctrine and strive to get away from the text quoted above by just such sophisms as the *Christian Union* suggests as a rendering of some scholars. But the Church of Jesus Christ of Latter-day Saints is in possession of definite and practical information concerning it. Not through their scholarship or any great wisdom of their own, but by the revelations of God in the present age.

In fulfillment of the prophecy of Malachi of old, Elijah the Prophet appeared to Joseph Smith, the Prophet, in the Kirtland Temple, bearing the keys of the turning of "the hearts of the fathers to the children and the hearts of the children to the fathers," which include the baptism for the dead. The great Prophet of the nineteenth century thus learned the true nature of the doctrine and ordinance, its place and mode of administration, the benefits to be derived by the departed from the ministrations of their living relatives in the Church of Christ, and many things of eternal moment in regard to the redemption of the dead, which we have not space to mention.

It is on this account that temples are being reared in these mountain valleys, in which the living may officiate for the dead in those ordinances which belong to the flesh and cannot be observed in the spirit world, and are yet essential parts of the plan of salvation. The matter is not left to conjecture, nor contingent upon learned or unlearned opinion. It is definite and sure as the rock of eternal ages and the works of the Saints in the holy places prepared, as saviors upon Mount Zion, reach within the veil, connect the living with the dead, that the fathers who without us cannot be made perfect may gain the benefits of the Gospel, "be judged according to men in the flesh

and live according to God in the Spirit." It is one of the most glorious doctrines ever revealed to man, and opens up the plan of human redemption with such a flood of joyful effulgence as to fill the heart with thanksgiving and everlasting praise.—*Deseret News*.

FEMININE HEROISM.

As much lower than man as the feminine character sinks when she falls from the more exalted sphere of purity and holiness, so much higher does she rise when she exalts herself as the champion of social and religious freedom, and, by so doing, endures the ills and hardships inflicted on her by the grosser sex, even to the duration of the prison house or death itself. History records and posterity honors all such as martyrs of heaven's truest nobility.

When Joan of Arc, the maid of Orleans, came to the front, and by her example inspired the dispirited soldiers to renewed courage and activity, she, a weak woman, with the faith of God in her heart and the flag of France over her head, led the sorely pressed garrison of Orleans against the English legions, scattering them like the October blast scatters the leaves of autumn, while the world looked on with wonder. But to the burning shame of Britain be it recorded, when Joan of Arc fell into their hands, there were men among them so lost to the traditional gallantry of Englishmen, as to wantonly and cruelly put her to death.

During the French revolution there were some noble examples of womanly courage and fidelity. The Princess Lambella, after witnessing the preparations for her execution, was dragged by the hair of her head into the court before the bloody tribunal, and there answered all the questions put to her with firmness. She was charged with certain crimes, all of which she denied. Being in a short time condemned without proof of guilt, she was taken to the place of execution, and by the side of a pile of dead bodies she was asked to kneel down and ask pardon of the nation. Firmly she replied, "I have not injured the nation, and will not ask pardon of you who dare to call yourselves the nation." "Your release is the price of your obedience," was then told her, but she replied: "I expect no favor from ruffians!" Once more came the order, "Obey, kneel down and ask pardon if you wish to live!" "No! I will ask no favor from you!" replied the noble lady. "Kneel down and ask pardon!" was re-echoed by a thousand voices, but in vain; she remained superior to fear. Being seized by the arms, she exclaimed: "Go on, ruffians, I will ask no pardon!" Enraged by her firmness, the fellows rushed upon her with drawn swords, lay open her body, cut off her head, took out her heart and bit it with their teeth. Her body was stripped and exposed to the populace of Paris. This lady was a person of the most amiable manners and benevolent heart, faithful to her friends and kind and liberal to all.

Mlle. Servan, a lovely young woman, about eighteen years of age, was executed because she would not discover the retreat of her father. "What!" said she, nobly, to the democratic committee, "What! betray my father! Impious villains, how dare you suppose it!"

Turning from the sanguinary scenes of the French Revolution, we glance at Longfellow's "Evangeline," the story that breathes a lifelong tale of womanly love, fortitude and constancy, only ending with death.

We, as Englishmen, are apt to look at the institutions of America as incapable of the persecution and cruel bigotry that disgrace the old Catholic nations of Europe, and, since the emancipation of the Negro, to imagine the term "American Republic" as synonymous with liberty and equality; but it appears that since every drop of blood drawn by the lash has been repaid by the sword of retributive Providence, the "Mormons" have fallen in for a large share of the stripes formerly reserved for the backs of the patient and long-suffering blacks. The commitment to prison of a lady named Belle Harris, by a Judge Twiss, for refusing to answer some questions of a most impertinent and inquisitorial nature concerning her domestic relations to the satisfaction of a low-mannered, pettifogging lawyer, who usurped the powers of the Grand Jury, is a modern illustration of the bigotry of past ages and other countries. And the conduct of that lady is also an illustration of the true heroism which distinguish in history the noble characters to whom reference has been made. In vain did the brow-beating lawyer try to wring from that noble and courageous lady any admissions such as he wanted. She firmly refused to be baited for the satisfaction of a loutish set of fellows who could sit with eager ears and outstretched necks to catch any words from her lips that would expose to vulgar scandal domestic relations that to her were sacred. What contempt those two legged things called men must have felt for their own carcasses, when she heroically declined to answer what every gentleman would have considered a privileged question, and which common delicacy would forbid being pressed upon a lady whose name and position were held in honor by her own community, although that community entertained religious opinions different to their own.

Belle Harris goes to prison a noble martyr for social and religious liberty and advancement. Her name will be honored by a pure and God-fearing posterity, while shame and contempt will await her persecutors, and the fair fame of Columbia suffers by a deed so contrary to the will and spirit of her noble and illustrious founders.

CHS. ANAKIN.

Liverpool, Aug. 1883.

DISTRICT MEETING IN LONDON.

A DISTRICT Meeting of the London Conference was held at Orson's Academy, 23, New Road, Whitechapel, London, on Sunday, July 22nd, 1883. Present on the stand, Elder George C. Lambert, from the Liverpool Office, and Joseph A. West, President of the London Conference; also Elders Eph. H. Nye, J. Pickett, G. Atkins, jun., C. Denney, C. E. Angell, L. P. Lund, S. King, J. L. Bench, G. Fowler, F. Gibbons, C. C. Harris, J. Willoughby, Leo H. Clawson, R. Braby, J. Hardy, J. Hemsley, and W. H. Wright, Traveling Elders in the London Conference, and Elder Henry Norman, visitor.

At 10-30 a.m. the meeting was opened in the usual manner with prayer by Elder Hardy, after which the Elders reported their several districts:—Elders Lund and Bench, Herts and Beds; Elder Pickett, North London and Ports-

month; Elders Willoughby and Wright, the Isle of Wight; Elders King and Braby, Sussex and Hampshire; Elder J. Hemsley, Sussex; Elder Atkins, Southampton, Portsmouth and Lambeth; Elder Clawson, Kent; Elder Angell, Berks, Wilts and London; Elders Denney and Fowler, Essex; Elder Nye, North London and the parks and streets of London. (Elder Henry Norman also spoke briefly of his labors and visits among the people. Benediction by Elder Lambert.

At 2-30 p.m. prayer was offered by Elder Wright, and the Sacrament was administered by Elders Gibbons and Hemsley. Further reports were then given by the Elders of their various fields of labor. Elder Harris, in Berks and Wilts; Elder Gibbons, Kent and Essex; Elder Hardy, Whitechapel. President West occupied the remaining time, giving a detailed report of his mission to the Isle of Man. Benediction by Elder Braby.

At 6-30 p.m. prayer was offered by Elder Norman. Elder Nye having during the afternoon service baptized four persons, three of them were now confirmed. Elder Lambert then spoke at length on the importance of the Gospel and the ordinances thereof, quoting from Ezekiel to show the responsibility resting upon those who are sent forth to preach it. He also touched upon the subjects of revelation and authority from God, illustrating how they had been obtained in a former dispensation of the Gospel by referring to the statement of the Apostle Paul when writing to the Galatians. He then proved the fallacy of the prevailing idea that faith or belief in Christ can save man without his obeying the ordinances of the Gospel. In conclusion he bore testimony to the restoration of the Gospel with all its blessings, and to the divine mission of the Prophet Joseph Smith, etc. President West then followed with a few remarks upon the first principles of the Gospel and the organization of the Church, bearing testimony also to the truth of what had been said by his brethren. The other person who had been baptized by Elder Nye was then confirmed. Benediction by Elder Nye.

The meetings were well attended. Open air meetings were also held in the Whitechapel Road between the afternoon and evening services.

EPHRAIM ADAMS, Clerk.

WELSH CONFERENCE.—Meetings of the Welsh Conference will be held on Sunday, Sept. 2, 1883, in the Railway Inn Assembly Rooms, Merthyr Tydfil, commencing at 11 a.m., and 2 and 6 p.m. President John Henry Smith and several other Utah Elders are expected to be present.

SAILED.—Elder Joseph A. West, who it was expected would sail with the company leaving here on the 29th inst., has found it necessary to start earlier on account of sickness at home and other matters requiring his immediate presence there. He therefore sailed on the S.S. *Alaska*, Aug. 11th.

THE LAST COMPANY.—The last company of emigrants for the season will sail on the S.S. *Wisconsin*, on the 27th of October. Intending emigrants, and also persons in Utah who purpose sending means to help out their friends, will please govern themselves accordingly.

RELEASES AND APPOINTMENT.—President Joseph A. West, of the London Conference, is released to return to his home, the delicate condition of his health rendering it unsafe for him to spend another autumn in this land.

Elder Ephraim H. Nye is appointed to succeed Elder West in the Presidency of the London Conference.

Elders Hyrum Dewanup, of the Sheffield Conference, John Jenkins, of the Welsh Conference, and John Binks, of the Manchester Conference, are released, on account of failing health, to return to their homes with the August 29th company.

Elder W. R. Kingsford is also released from his labors in this land, at his own request, to return with the Aug. 29th company.

BELLE HARRIS.—A very general feeling of sympathy is manifested towards the heroine, Belle Harris, who, during the sweltering days of summer, by the cruel edict of a missionary judge, is unlawfully compelled to endure a lengthened term of imprisonment in the Utah Penitentiary. And consequently strong feeling of contempt is expressed for the miserable pettifogger, Zera Snow, whose impertinent questions before the grand jury the lady refused, from principle, to answer, which constituted the "contempt" of which she was adjudged guilty. The *Deseret News* has received a letter from Franceville, Colorado, enclosing \$10.10, which reads as follows:

"Sir: Enclosed find ten dollars for the benefit of that noble woman, Belle Harris."

"We also forward ten cents to be given to Zera Snow, on condition that he will promise on oath to spend the amount on 'Rough on Rats,' and take the same within one hour after he receives the money. Yours truly, HOPKIN & CROFT."

The editor of the *Utah Journal* has lately visited the Utah Penitentiary, and says:

"By far the most interesting prisoner just now is Belle Harris. She is a typical 'Mormon' girl, born and bred in Utah, handsome, intelligent, vivacious and cheerful, and makes up in native mother wit for the lack of educational opportunities. She will be taken back to Beaver to attend the re-assembling of the grand jury there on August 27th."

THE "OLD FOLKS' EXCURSION."—The annual "Old Folks' Excursion," which, in the region of Salt Lake City, is always looked forward to with so much interest and so thoroughly enjoyed by young as well as old, was held on Wednesday, the 11th ult. The trip this time was to Father Graves' pleasure grounds, at Provo, and, according to the reports received, it must have been one of the most pleasant occasions of the kind ever experienced. Eleven ear loads of excursionists left Salt Lake City. Of these nearly 500 were "old folks;" that is, they were over 70 years of age, and hence, according to the rules of the projectors of the picnic, entitled to free excursion and entertainment. Five of them were over 90 years of age, namely Father Wilding 99, William Hines 98, Mary Bishop 95, Elizabeth Thomas 91, and Bishop Hunter 90 years. There were 54 between the ages of 80 and 90 years, and 420 whose ages varied from 70 to 80 years. Of course this number was considerably increased by veterans from Provo and other towns of Utah County, but of them and of the number under the privileged age who

went to care for the old folks and minister to their enjoyment no estimate is given. As usual, hundreds of dollars' worth of presents of various kinds were made by the merchants of Salt Lake City, and other generous persons, to be distributed among the old people, and everything possible in the shape of food or drink, careful conveyance to and from the cars, association of friends, pleasant music, etc., that could tend to their enjoyment, was provided.

The motives which prompted the originators of these excursions in devising them, and the manner in which they are conducted by the committee and seconded by the people generally, are alike creditable. The disposition to honor old age and make glad the hearts and lighten the cares of those who are far advanced on the down-grade of life is a mark of nobility in either an individual or a people.

UTAH NEWS.

(Summarized from Territorial Papers.)

A fire-extinguishing company has been organized among the employes of Z.C.M.I., Salt Lake City.

A feeble old man named Charles W. Dalton, of Beaver, fell into an irrigating canal near his residence lately, and when he was rescued was so nearly drowned that it was impossible to revive him.

Elias Morris, one of the sufferers by the late fire in Salt Lake City, is about to erect extensive business premises a short distance west of the old Council House corner. He is one of the most enterprising business men of Utah.

The Young Ladies' Mutual Improvement Association of Mount Pleasant has sent a communication to the heroic Belle Harris, enclosing \$10 as a mark of their esteem, and assuring her that she is remembered in their prayers.

A young man named John Burton, a brakeman on the Utah Central R.R., had his right arm crushed by accidentally falling between two cars and having that member run over, on the 18th ult. His arm has been amputated about an inch from the shoulder.

A burglar wave seems to have struck Utah. A number of cases of attempted burglary are reported, and some of them successful. The safe of Beader and Reading, butchers of Logan, was forced open on the night of the 23rd ult., drills being used by the burglars, and from \$75 to \$100 in money abstracted.

The 24th of July, the 36th anniversary of the entrance of the pioneers into Salt Lake Valley, was very generally celebrated as a holiday throughout Utah. In Salt Lake City two grand concerts were held in the large Tabernacle, in which 1,100 voices took part, and in which national songs by representatives of American, English, Scotch, Welsh, French, Swiss, Danish, Swedish, Norwegian and Hawaiian nations, in characteristic costumes, were rendered, under the direction of the musical genius Evan Stephens.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 13, 1883.

ANOTHER VICTORY FOR THE SAINTS.

A RECENT telegram from the United States, published in the English papers, announces that "In Utah the Mormons have succeeded in all the districts but one, owing to the general abstention of the Gentiles." This means that, at the general election for members to the Legislature and for county and precinct officers, which was held throughout the Territory on the 6th inst., the Saints have been victorious. It also means that the unscrupulous schemers who have been striving by all the means in their power, fair and foul, lawful and unlawful, to deprive the majority of the people of Utah of their rights as citizens, get possession of the offices in the Territory, enrich themselves at the public expense, and oppress the Saints, whom they regard with the most unrelenting hatred, have been defeated. Just what is meant by the single exception that is noted in the dispatch is hard to say. There are election districts in the Territory from which Representatives and Councilors to the Legislature are elected, but we do not believe the "Liberals," as those who are opposed to the Latter-day Saints choose to call themselves, have succeeded in electing a single member to the Legislature. They have perhaps elected a few precinct officers, and possibly a County officer or two, but it is not likely that they have done any more.

The poet, Burns, has said:

"The best laid schemes of mice and men
Gang aft aglee!"

And though the schemes of the plotters against the Saints of God in this instance were so well laid that it was thought they could not fail, the sequel has proved that they were about as abortive as any that have been devised in the past. When we know the full extent of the efforts that have been put forth to defeat the Saints, and the hopes that those efforts have inspired, we can imagine how great will be the disappointment at the failure. In the first place a law was passed by Congress known as the Edmunds Bill, which disfranchised all polygamists, and provided for the appointment of five Commissioners to superintend the elections in Utah, determine the qualifications of voters, issue certificates of election to members of the Legislature, etc. These Commissioners were appointed without regard to the wishes of the people, and the first thing they did (after securing an increase of salary) was to revise the lists of registered voters in the Territory, crossing off the name of every man who had ever at any time had more than one living and un-

divorced wife, and every woman whose husband had ever had more than one wife at a time. All such were forbidden to vote, without ever having been convicted of, or even indicted for, any crime. The Commissioners then appointed registration officers throughout the Territory, who, for the most part, were enemies to the majority of the people. Having purposely failed to call an election in August, at the regular time prescribed by law, they have declared all offices vacant that had been filled by men having more than one wife. However, as the law under which they had been elected provided for their holding their offices until their successors had been elected and qualified, they held on to them in spite of lawsuits and threats, and the appointment by the Governor of a host of officers to fill vacancies that only existed in his imagination.

One of the next moves of the Commissioners was for them to assume judicial functions and decide that the law of the Territory which provides for the election of Territorial Treasurer, Auditor, Superintendent of District Schools, and Commissioners to locate University Lands is invalid, and that those offices should be filled by appointment of the Governor "with the assent of the Legislative Council." And when the question was asked of the Commissioners, if voting for these officers at the general election to be held the present month would invalidate the votes cast for others, they replied that it would—that if the people persisted in voting for those officers, they would throw out their votes and not count them. In this the Commissioners stultified themselves, for last fall they made a ruling quite the reverse of this in the case of the election of Hon. John T. Caine to fill the unexpired term as Delegate to Congress. In all this the "cloven foot" is plainly apparent. The people were to be denied the right of electing important officers who control public funds, whom they have always elected since the Territory was organized, a great number of legal electors were unlawfully debarred from the privilege of voting, and with the help of registration and election officers, who were enemies to the Latter-day Saints, it was hoped by the sharks who are hungry for "Mormon" spoil and impatient for "Mormon" subjugation that their goal was almost reached. Through the blessing of the Lord, the wise counsel of His servants, and the union of the Saints, however, a victory at the polls has been gained, and some of the clouds that have tended to obscure the horizon of the Saints have been dispersed. The reason assigned in the telegram for the success of the Saints is "the general abstention of the Gentiles." In other words, the non-"Mormons" in the Territory are not united in the general plundering scheme concocted against the Saints, for some of them are honorable men. They are well satisfied to submit to the local rule of the people who have redeemed that country from its former sterile condition, and who have managed its finances so wisely that the Territorial, County and City treasuries are free from encumbrances while the taxes are lower there than in any other part of the Union. They know too that "Liberal" rule means a liberal appropriation by the officers of the public funds to their personal use; in fact, the ruin of the Territory. They had an example of this a few years ago, when, through fraud, the "Liberal" candidates were placed in office in Tooele County. The result was the public funds were embezzled, and the County scrip, which before had been worth

its face in gold, became almost worthless. But while there is a lack of union among the non-"Mormons," the Saints are becoming more united. Instead of a feeling of apathy prevailing in regard to election matters as formerly, when they were confident of their strength and thought there was no danger, they are now becoming vigilant. They feel that there is something at stake. The recent legislation against their rights, and the usurpation of power by the satraps sent to govern them have aroused them. There is principle involved. They feel it to be their duty to resist the unconstitutional measures that are being forced upon them, not only because their own rights are assailed, but because the principles of human freedom and equal rights for all are at stake, and it is their duty as loyal citizens of the nation to contend for these principles in the interests of all humanity. There is no people on the earth so capable of doing this as the Latter-day Saints, for there is no other people so united as they are. Other communities are split up into factions, and influenced to a great extent by party feeling and personal ambition, while the Saints have no such considerations. They are independent of all political parties, and have only their own conscience to satisfy, which tells them that the political liberty and religious freedom guaranteed by the Constitution of the country should be enjoyed by all its citizens, without regard to party, creed or color. The Saints will continue, too, as loyal citizens of that government, to contend for the rights of themselves and others, and defend and support the Constitution, which they regard as an inspired instrument, when political parties will seek to rend it asunder. In fact, they will yet prove the saviors of true republican government.

In the meantime the changes that are being brought about among the Latter-day Saints will tend for good. A great many of those who have stood foremost among them as law-makers and other officers will be replaced by younger men, who, though less experienced, are no less talented or true to God and His people, and the training they will thus receive will fit them for the still more important positions they will yet be called to occupy in the nation. Truly the work of God moves on, and His care is manifestly over His people!

ABSTRACT OF CORRESPONDENCE.

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TWO WEEKS ON THE BORDERS OF CORNWALL—REMARKABLE SUCCESS IN PROSELYTING.

Elder Charles H. Rhees, writing from Plymouth, July 21, 1883, says:

"Two weeks ago to-day, Brother Willie and I came to this place, and called upon Brother Eastman, who has charge of the Branch here, consisting of eight members, himself being the only male. He has been a member some two years, and is a good, energetic young man. The members are mostly married women, whose husbands are so much engrossed with the things of this world, that they have not taken time to consider the weightier matters of the kingdom. The evening of our arrival we walked out about five miles into the country, to Thornbury (Brother Eastman had been out there the Saturday evening before), and as it was nearly dark, we asked and obtained permission to hold a meeting at the house of a farmer named Chapple, and while the

neighbors were gathering into that good man's parlor, the good wife set out in the kitchen what appeared to me to be the best bread and butter and sweet milk I had ever tasted. We afterwards adjourned to the parlor, and the man servant and maid being called in, we commenced meeting by singing one of our beautiful hymns. It was agreeable that I should take the lead in speaking, and I was much blessed in doing so for over an hour. I was followed by Brothers Eastman and Willie. At the close of the meeting the farmer stated that he was quite convinced it was the truth, and wished to be baptized. He said there was a well near by that was not used for house purposes, and if that would do he could be baptized forthwith; but as there was a river some distance from the house, and as it was near midnight, it was deemed best to wait until morning. So we retired to bed, the farmer stating he wished to be called early, as he wanted to be baptized by four o'clock in the morning.

Early in the morning we arose. The farmer, his son and his wife came down, the latter saying she had not slept. She had been thinking all night of what she had heard, and was quite convinced it was her duty to go and obey it. The son was of the same mind, and all three went down to the river and were baptized. On returning to the house we confirmed them members of the Church of Jesus Christ, and after partaking of breakfast, we left them rejoicing under the influence of the Holy Spirit. We called in, as we passed, upon one of the neighbors who had attended the meeting, and she told us that in the morning early she got ready and went over to the farm house, intending to go and be baptized, but finding we were gone to the river, she tried to overtake us. After following the river for some distance and not finding us, she returned disappointed. As we had appointments to fill in Devonport that day, we promised to return on the morrow, and then proceeded on and held meeting in a hall at that place. On the morrow Brother Willie and I returned to Thornbury, and after visiting and talking for a while among the people, three others went forth and were baptized. One man had been so impressed with the necessity of baptism, that after we left he had gone and immersed himself; but when shown the true order, went forth and obeyed it. We then went to Gunnislake, a small place just over the line into Cornwall. Here resided a family—Jackman by name—relatives of Elder George C. Parkinson, who paid them a visit just prior to his return home, and was agreeably surprised to find they were one with him in the faith of the Gospel, although living away from any Branch of the Church a number of years. They had since written to President Green, asking for some Elders to be sent that way. On our arrival we found Brother and Sister Jackman had gone on a visit, expecting to return that evening, but had left a young woman in charge to make us welcome, which she succeeded in doing, and we in return preached to her the Gospel of Jesus Christ, and by the time our friends returned, she said she felt it to be her duty to go and obey, and went down to the river the same night and was baptized.

"The next day Brother Willie received a letter from President Green informing him that he had been released from laboring in the Bristol Conference, and appointed to labor in the Birmingham Conference. On the 14th he started for his new field of labor, and I pray that God may bless him for his willingness to go, although, as he said when parting, 'I am willing to go, but would rather stay.'

"I continued my visiting among the people and talking 'Mormonism,' and on the evening of the 16th I baptized three more honest-hearted persons; but it would only be fair to state that they had all heard Elder Parkinson preach when he was there, and were trying to believe the Gospel.

"On the 17th I returned to Plymouth, and had some hours' talk with the husband of one of the members there, who I hope to lead to the waters of baptism in the near future. On the 18th I returned to Thornbury, and stayed with Brother and Sister Chapple, through whose goodness of heart I was enabled to converse with others, some at their house, where they would throw in their mite and speak of the goodness of God in bringing them out of darkness into the marvelous light of His Gospel, while to others I was accompanied by their daughter, who was home on a vacation and was pleased to go. On the 20th I was made happy in baptizing six others into the Church of our Lord Jesus

Christ, which made twelve in Thornbury, seven males and five females, and four at Gunialake. On the evening of the 20th, the Saints having met at Brother Chapple's, where the confirmations were to take place, the Spirit of the Lord was with us, and I was moved upon to confer the Aaronic Priesthood upon Brother Chapple, and set him apart to the office of a Teacher, to look after the little flock at Thornbury while I am absent, or until a further organization can be effected, and may they have strength to walk the strait and narrow path."

ELDERS MOBBED.

President J. D. Hirst writes from Nottingham, July 25, 1883, as follows:

"Sisters Pixton arrived here on Monday night and left on Tuesday. Sorry I was not in town. Elders E. H. Williams and John Cartwright were mobbed and stoned at Burton-on-Trent on Sunday, 15th of July, but not hurt. The Elders are all alive to their duties, and things are moving along satisfactorily. Elder Tanner arrived here all safe last week, and has been assigned to labor in the Hucknall District."

ELDER JENKINS SICK.

President David Lewis, of the Welsh Conference, writing to us July 20, 1883, says:

"I am sorry to have to inform you that Elder John Jenkins continues to have very poor health, and, at times, is very badly cramped with pain. He continues to labor among the people, distributing tracts, conversing upon the principles of the Gospel, and preaching whenever opportunity permits; but, while we shall greatly miss his company and labors, I feel to strongly recommend his release; however, he is very desirous to remain until the next company of Saints goes, if possible."

MORE BIGOTRY ON THE ISLE OF MAN.

Elder W. D. Williams, in a letter to President Jos. A. West, dated Douglas, July 29, 1883, says:

"Since your departure I have traveled twice around the island, and have distributed tracts in the southern villages of Santon, Ballasalla, Ballabeg, Arbory, Surby and Bradda, and the intervening country houses. Many refuse tracts because they cannot afford time to read them (it being now the most busy season of the year), the men fishing, and women and children weeding and hay-making. Judging from the condition in which many of the tracts are returned to me, I am inclined to think that little, if any, use has been made of them. The parties returning them almost invariably remark: 'That's very nice reading matter,' and when I offer them another they gladly accept it, promising at the same time that they will take good care of it, and keep it clean."

"On my first visit to the north, the next day after you left, I called to see old Mr. Lawin, according to your request, and offered him the tract entitled 'The Latter-day Prophet,' but as soon as he saw the name of the 'Prophet,' his countenance changed, and he commenced to use the most abusive language, denouncing Joseph Smith as the most wicked of sinners and the vilest of impostors. He would not allow me enough time even to bear my testimony to him, but, in his rage, pushed me out of his house, crying, 'Out with you! Out with you! And don't come near my house again with such nonsense!' and slammed the door most violently after me. I then proceeded with my journey in peace, remarking to myself that the old sectarian bottle had exploded, being too rotten to contain the new Gospel wine. Further north I met with two others like him, who appeared more like crazy men than anything else. They also traduced and vilified the characters of the Prophet Joseph and President Young—one of them remarking that he would kill every 'Mormon' if he had the power."

"I understand that my mission on this island is 'not to call the righteous, but sinners to repentance;' this being the case, I will have but little to do here, for nearly all who I meet with declare they are 'saved,' and have been 'washed in the blood of the Lamb.' Yet they cannot 'endure' the 'sound doctrine' of baptism for the remission of sins, nor the laying on of hands for the reception of the Holy Ghost. Yesterday I delivered a tract to an old lady in Surby, and meeting her again later in the day, she solicited a conversation with me. She first remarked that she was much pleased with the tract, and that it contained correct principles. She then wished to know to what denomination I belonged, and on being informed, she shook her head with the most pious horror, declaring at the same time, 'It is all wrong, master; come and get your tract. I can't read it,' and she hurried to her house, brought back the tract, and compelled me to receive it. I then bore a powerful testimony to her and left.

"I can now understand why the people of this island so bitterly oppose our doctrines—especially polygamy. An interview I had with an English lady at Kirk Michael a few days since, cast considerable light upon the matter: She said that the Manx girls (and the men, also, of course) were the most sensual of any she had heard of; they thought nothing of having two or three children before they marry. She knew one girl in that parish who was the mother of *ten* children, and these she had by different men, and she is not married yet. She thought the English girls were bad enough, but they would bear no comparison with the Manx in this respect.

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OPPOSITION IN OUT-DOOR PREACHING AND TRACT-DISTRIBUTING, ETC.

President Jos. W. McMurrin, writing from Glasgow, July 30, 1883, says:

"A professed preacher of righteousness, some weeks ago, interrupted and insulted us while holding open-air services at Anderston Cross, Glasgow. We did not pay much attention to his abuse, but drowned his voice by singing praises to the Lord, until he was forced to leave the meeting without having accomplished anything. The audience that had gathered to hear us did not approve of his conduct by any means, but, on the contrary, showed their disgust by crying, 'put him out,' hissing, etc., until he left. On Sunday, the 22nd, we again repaired to this locality for the purpose of holding another meeting. When we arrived on the ground, we found one end of the little square occupied by another congregation. The leader of this meeting seemed to be familiar with our faces, as he warned his listeners against Joseph Smith, Brigham Young, and all others who believed in or taught the doctrines advanced by those great Prophets of God; but his warning was unheeded, for no sooner had our meeting commenced, than those who had been listening to this preacher of false religion came trooping over to our side of the square, and respectfully listened to what we had to say about the religion of Jesus Christ. Much freedom of speech was enjoyed by the speakers, and the congregation kept constantly growing larger, until it was estimated that there were five hundred listeners. No disturbance had taken place, and our meeting was drawing to a close, when a wolf in sheep's clothing broke into our circle, and commenced to abuse the speaker, Brother John Hunter, by calling him a liar, a scoundrel and a polygamist. (It happens that Brother John is unmarried.) These insults were quietly borne, and the speaker finished his remarks by bearing an earnest testimony to the truth of the Gospel and the

Christ, which made twelve in Thornbury, seven males and five females, and four at Gunialake. On the evening of the 20th, the Saints having met at Brother Chapple's, where the confirmations were to take place, the Spirit of the Lord was with us, and I was moved upon to confer the Aaronic Priesthood upon Brother Chapple, and set him apart to the office of a Teacher, to look after the little flock at Thornbury while I am absent, or until a further organization can be effected, and may they have strength to walk the strait and narrow path."

ELDERS MOBBED.

President J. D. Hirst writes from Nottingham, July 25, 1883, as follows:

"Sisters Pixton arrived here on Monday night and left on Tuesday. Sorry I was not in town. Elders E. H. Williams and John Cartwright were mobbed and stoned at Burton-on-Trent on Sunday, 15th of July, but not hurt. The Elders are all alive to their duties, and things are moving along satisfactorily. Elder Tanner arrived here all safe last week, and has been assigned to labor in the Hucknall District."

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divine mission of Joseph Smith. The choir then lifted their voices in songs of praise to the Lord, making the air ring with their music to such an extent, that this emissary of Satan, who desired to speak to the people, found that he was baffled by the spirited singing of a few Scotch lassies. He stood in the circle for a time trembling with rage, while a most demoniac smile played upon his features. Finally he rallied, and his next attack was made upon me. He confronted me more like a bully than a follower of the meek and lowly Jesus, who taught his disciples: 'whatsoever ye would that men should do to you, do ye even so to them.' He shook his finger under my nose, and repeatedly called me a liar, but to no purpose, as the only answer, so far as I was concerned, was a smile. He then vented his wrath upon the brethren generally, by calling them all whoremongers, and finding that here again we would not give railing for railing, as a last resort he turned upon the sisters, and declared that they were all harlots. Some of the females resented this insult, and desired to know how he could prove it. His answer to them was, that he knew they were harlots, and could prove it from the Bible. At this juncture one of the brethren arrived with a policeman, and the offender was given into his custody and taken to jail. He was released, however, on his own recognizance, to appear when required. On Friday, the 27th, the case was called up, but the judge sitting at the time objected to the way in which the charge was worded, and dismissed the proceedings. We were informed that another indictment would be made out, and we would be called upon to give evidence against the accused; but to-day I was called upon by one of the lieutenants, and at his request went with him to see the fiscal. This individual said it was not a matter for the police court, and nothing could be done, while the lieutenant told me, before our interview with the fiscal, that such cases were of daily occurrence in the police court where he was employed. Let us not forget that the parties who were insulted and abused in such a shameful manner are 'Mormons,' and that such characters as James Crawford, the person who used his vile tongue to defame the followers of Jesus Christ, are upheld and sustained in their miserable and cowardly conduct by those who should administer the chastisement so richly deserved. The Savior has said: 'Ye shall be hated of all men for my name's sake,' and thus it is. The Saints of God can rejoice, knowing that the time is fast approaching when such characters as the individual here referred to will receive their portion without the gates of the beautiful city, where there will be weeping and wailing and gnashing of teeth, and in that unhappy multitude James Crawford will be found, if he does not speedily repent and turn from the commandments of men to those of the living God.

"I might also relate the experience of Brother Wm. White. On Sunday last, while distributing tracts, he knocked at the door of one of the houses where No. 1 tract had been left on the previous Sabbath, and was instantly met at the door by a man very much excited, who told him if he came back any more he would be thrown down stairs. Brother White listened quietly to his abuse of the people generally, and himself in particular, but all the while continued to ring the door bells and lift No. 1 tract and leave No. 2, the man following and trying to persuade the people not to receive the tracts, as the 'Mormons' would give them five or six wives, etc. One woman, with a good supply of common sense, made the reply that she would read for herself, and then she would 'ken mair aboot' us. At this logical remark, the man who was going to perform the feat of throwing one of his fellow-men down stairs, returned to his own house, and Brother W. went quietly on with his work. The party who was opposed to our distributing tracts had written on the inside of the cover of No. 1, which had been left for his perusal, the following message: 'Bring no more of those blasphemous tracts here; if you do, it will be, at the peril of your being baptized with a bucket of slops. Ye adulterous, blasphemous wretches, too bad for hell, let alone for earth.' He also quoted Rev. xxii, 18, 19, and said: 'Surely it shall be so with Elder Morgan and all his unrighteous crew.' In various places throughout the tract he had written false and insolent comments, and on the last page a verse or two of doggerel.

"I have read somewhere that opposition is the life of trade, and I can assure you that we are having plenty of opposition at the present time in delivering the message of the

Gospel, but it is all in vain. On Sunday, the 29th, I assisted the local brethren in Paisley to hold an out-door meeting, and we had a congregation of over five hundred, who all paid strict attention to the words spoken; and the same evening a meeting was held in Glasgow, at the scene of our former interruptions, under the direction of Elder W. S. Geddes, when it was thought that five hundred were in attendance. There was a slight interruption in the latter meeting, but nothing worthy of notice. In all our out-door meetings the tract entitled 'Glad Tidings of Great Joy' is freely distributed. We have had 20,000 printed for this purpose, and I think their circulation will result in much good.

"I must here refer to the valuable labors of the local Priesthood in striving to spread the Gospel of peace. Some of the brethren have been very energetic in their labors in this direction, and have shown a manly and fearless spirit in bearing testimony to the truths which they have received. The sisters, also, have shown a remarkable interest in missionary labor, and have cheerfully accompanied us from one to seven miles to assist in holding open-air meetings. I have never seen more willingness to do good manifested in my life, than I have witnessed among the sisters in this neighborhood, and I can assure you that the work being done by them is appreciated by me, as well as by all the rest of the brethren, and I can say with all my heart, God bless these earnest laborers.

"The condition of the Elders is first class. Good health prevails, and I am thankful to say that they are working in an energetic manner to lead honest souls to a knowledge of the truth. Through the kindness of President Smith, I have received permission to spend a few weeks at the seaside with some of my relatives, and will accordingly leave here for that purpose on Wednesday, August 1st. I anticipate having a very pleasant, as well as a very beneficial visit. The pure sea air will indeed be a welcome change from the thick, smoky atmosphere of this city."

NEWS FROM THE COMPANY OF ICELANDERS.

Elder J. A. Sutton, who left here on the 14th ult. in charge of a small company of Saints from Iceland, writes from New York, July 25, 1883, as follows:

"I write to inform you of our safe arrival here at 6 p.m. on the 24th, all well, with one exception, that of Sister Jonsdatter. She has been very sick all the way, and I did expect she would have to stay in New York, but the doctor thought, as she was anxious to go on, she might be able to stand the trip. I do hope she will. Everything was done for her on board that could be done. I have found it very difficult to make them understand, but, thank God, I have got along so far very well. Still I would rather take a company of a thousand English-speaking people. It has been very lonesome for me, with no one to speak to of our faith. We start this evening at 8 o'clock for home—yes, home—sweet home in the mountains. God bless the people that are called Latter-day Saints who dwell there.

SICKNESS OF ELDER DEWSNUP.

President Hyrum H. Evans, writing from Sheffield, July 20, 1883, says:

"The Elders are all well excepting Brother H. Dewsnup, who is in a bad state of health. Being of a weak constitution, the cold, damp climate of England is having a bad effect upon him, and I fear, if he remains long in this country, it will be our painful duty to record the death of one more Elder. He has labored for the past nine months very diligently, doing all he could to spread the truth and unite the Saints, and setting an example worthy to be imitated. In speaking to him regarding his condition, he said before he would ask to be released, or return without an honorable one, he would lay down his body. He does not know of my intention to inform you of his ill health, but, knowing his condition, I feel it my duty to do so, and would recommend his release to return home, as he has suffered ever since he has been in England, and is getting worse."